



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O you who^r believed they^z let-not advance/offer¹ you^z between Allah's both Hands^{w2} and [between both hands^w off His messenger; and *ettaqo* (let reverentially guard you^z not to displease) Allah; verily Allah (is) *Sameeon* (Acute-Hearer/Enabler of others to hear favorable Answerer to prayer), Omniscient.
2. O you who^r believed they^z let- not you^z raise yourⁿ voices above the Prophet's voice and let-you^z not louden for him by the say as loudening some (*of*) you^b for some, that miscarries yourⁿ works while you^f perceive not.
3. Verily who^r *yagbodhdhona*³ (they^z soften/lower) their voices *enda* (at the presence/before) Allah's messenger, those (are) whom^r tried Allah their hearts for the *taqwa* (reverential guarding against Allah's displeasure); for them (is) a forgiveness^w and a great remuneration.
4. Verily who^r they^z call you^g from behind⁴ the chambers^w most (*of*) them cerebrate not.
5. And had that they *ssabaro* (they^z held on patiently) until [you^s] exit to them, surely [was] *khayran* (choicer/-superior/worthier) for them; and Allah (is) *Ghafooroon* (iterative Forgiver) *Raheemon* (multitudinous mercy Giver).
6. O you, who^r believed they^z *en* (*if*) came (*to*) you^b *fa'seqon* (a rebel vis-à-vis Allah's command) by a *naba'en*⁵ (piece-of-significant-and-availing-news) then let-verify you; ^zthat you^z betide a people by a *jahalaten*^{w6} (act of ignorance or incorrectness)^w then become you^z over what you^c did regrettters.

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُقدِّمُوا
بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا
اللَّهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا
أَصْوَاتُكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا
تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ
بَعْضِكُمْ لِبَعْضٍ أَنْ تَخْبِطُ
أَعْمَلَكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

إِنَّ الَّذِينَ يَغْضُبُونَ أَصْوَاتَهُمْ
عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ
أَمْتَحِنَ اللَّهُ قَوِيمٌ لِلتَّقْوَى لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

إِنَّ الَّذِينَ يُنَادِونَكَ مِنْ وَرَاءِ
الْحَجَرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ
لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ
فَاسِقٌ بِنَبِيٍّ فَتَبَيِّنُوا أَنْ تُصْبِبُوا
قَوْمًا بِجَهَلَةٍ فَتُصْبِبُوا عَلَى مَا
فَعَلْتُمْ نَذِمِينَ

¹ The phrase “لا تقدموا”= “let-not advance/offer you^z” means: as believers do not *hasten* matters by *offering for consideration* your suggestions or your determinations regarding any issue *ahead* of Allah and His messenger.

² This is a *figure of speech* combined with the Arabic tongue expression “between his or her both hands” means *in front of*. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

³ The word “*yagbodhdho*” = “*يُغَضِّنُ*” if with respect to *sight* means: to *curb, lower* and *break the gaze*. If it applies to the “sound” then it means to *soften and/or lower*. See *السان*

⁴ The word “*fa'seqon*” means: (1) “*وراء*” (2) “*الخلف*”, *فَخَلَفَ الشَّيْءَ هُوَ مُؤْخَرٌ*: *مَثُلًا وَرَاءَ الْأَكْمَةِ*.

⁵ For the Arabic word “*naba'a*”=“*نبأ*” there is no English equivalent. As it is (1) a *singular noun*; and (2) it means: “*significant-and-availing-news*,” not just any news. Its *avail* is *its useful knowledge*. And (3) to denote such a *singularity* as well as the *significance* and *avail*, and for lack of a better word, I chose to *transliterate* and explain by saying: “*piece-of-significant-and-availing-news*,” as the word “news” *per se* is a *plural noun* and is *very inadequate* to convey the *نبأ*. Clearly the word “*tiding*=“*خبر*” is *unsit*, as it *primarily* denotes simple “*information*,” and “*نبأ*” denotes and *connotes more momentous information*. See *الراغب*.

⁶ The word “*jahalaten*”=“*جهالة*” is rooted in “*جهل*” meaning: (1) was ignorant of, (2) believed in some-thing *contrary to reality*, (3) did something *not correct*. So the “*jahalaten*” is *acting ignorantly or incorrectly*.

7. And let-know you^z that in you^b (*is*) Allah's messenger; if [he] obeys you^b in much of the matter surely (*would have*) *anetom*⁷ (*tribulated you*^c); [and,] but Allah endeared to you^b the belief^x and [He] adorned it^x in yourⁿ hearts; and [He] antipathized to you^b the unbelief and the *fosooqa* (*rebellion vis-à-vis Allah's command*) and the disobedience; those, they (*are*) the *rashedoona*⁸ (*mature-discerners/rational-guiders to the-right*).

وَاعْلَمُوا أَنَّ فِيْكُمْ رَسُولَ اللَّهِ لَوْ
يُطِيعُوكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنْتُمْ
وَلَكُنَّ اللَّهُ حَبِّبَ إِلَيْكُمُ الْإِيمَانَ
وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَهَ إِلَيْكُمْ
الْكُفَّارُ وَالْفُسُوقُ وَالْعَصْيَانُ
أُولَئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

8. Munificence from Allah and a boon^{w9} and Allah (*is*) Omniscient, *Hakeemon*¹⁰ (*infinite hekmah*¹¹ Possessor).

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلَيْهِ
حَكِيمٌ ﴿٨﴾

9. And *en* (*if*) *tta'esa'ta'ne*^w (*two: groups/factions/parties*)^w of the believers mutually fought, then let-you^z reconcile between them both; then *en* transgressed an *ehda*^{w12} (*lone/any-one*)^w (*of*) them both on the other^w then let-you^z mutually fight which^u transgresses^w until [*she/it*] *tafeey'a*^w (*returns-to-the-better*)^{w13} to Allah's command; then *enfa'at*^w (*she/it* returned-to-the-better)^w then let-you^z reconcile between them both by the justice; and *aqsetto* (*let-you^z remove the injustice and maintain absolute justice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*).

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ
أَقْتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ
بَغَتْ إِحْدَاهُمَا عَلَى الْأَخْرَى
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِئَ إِلَى
أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا
بَيْنَهُمَا بِالْعَدْلِ وَاقْسِطُوا إِنَّ اللَّهَ
شَرِيكُ الْمُقْسِطِينَ ﴿٩﴾

10. Verily only the believers (*are*) brothers;^w so let- reconcile you^z between yourⁿ twain brothers and *ettaqo* (*let-you^z reverentially guard not to displease*) Allah *la'alla* (*craving currently unavailable deed that, perhaps*) you^b *torhamona*¹⁴ (*you^z be mercy-given*).

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا
بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٠﴾

11. O you who^r believed they:^z let-not scoff a people of a people *asa* (*craving a deed beyond one's means that/may*) that they^z be *khayran* (*superior/worthier*) than them; and nor women of women *asa* that they^y be^y *khayran* than them; ^y and let not *talmezo*¹⁵ (*you^z carp/stealthily slander/in subtle ways find fault with/blink the eye to malign*) yourⁿ selves;^w and let not *tanabazo* (*you^z mutually derisively nickname one another*) by the nicknames; wretched the name, (*of*) the *fosooqa* (*rebellion vis-à-vis*

يَتَأْيِهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ
مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ
وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنْ
خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ
وَلَا تَنَابِزُوا بِالْأَلْقَبِ بِئْسَ الْاسْمُ

⁷ That is you^f would have *tribulated* and *sinned*, due to premature or hasty judgment/action.

⁸ The word “رَاشِدُونَ” means they who: (1) reached *maturity*, i.e. the age of say 16-18 and above, (2) *recognize good and bad, right and wrong*, (3) *constantly adhere* to what is right, (4) ponder the consequences of any given situation and *avoid* the undesirable results. Thus, “رَاشِدُونَ” in summary: *mature discerners of what is right, and strict adherers to it*.

⁹ See the Lexicon attached to this Translation for “*ne'amal*” (“boon”).

¹⁰ See the Lexicon attached to this Translation for an exposition on the words “**حَكِيمٌ**” “**الْحَكِيمٌ**” and “**جَحِيلٌ**”

¹¹ See the Lexicon attached to this Translation for “*hekma*.”

¹² See the Lexicon attached to this Translation regarding “**أَحَدٌ**”

¹³ The word “**تَفِي**” means: “*returns to the better*,” see **الراغب**.

¹⁴ The word “**رَحْمَةٌ**” = “mercy” in Arabic “رَحْمَةٌ” is unlike its English equivalent, in that “*رحمة*” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being meried*,” which cannot be said in correct English, as there is no such word as “*meried*.”

¹⁵ The word **يَلْمِزُكَ** “*he who: privately slander you^g, find fault with you^g in subtle ways, or blinks the eye to malign you^g*.”

Allah's command), after the belief; and whoever not repented [he] then those they (are) the dha'lemonna¹⁶ (injustice-doers).

12. O you who^r believed they,^z let-you^z avoid much of the presumption; verily some (of) the presumption (is) a sin; and let-you^z not spy and let-you^z not slander/backbite some(of)you^bsome; does an *ahado*¹⁷ (a lone/ anyone) you^blike to eat[he] flesh^{x18} (of) his dead brother, so you^z disliked it;^x and *etqaqo* (*let-reverentially guard you*^z *not to displease*) Allah; verily Allah (is) *Tawwabon* (*iterative Relent*), *Raheemon* (*iterative mercy Giver*).

13. O, you the mankind: verily We created you^b of male and female and We made you^b nations and tribes^w to you^z mutually acquaint/introduce¹⁹ (*one another*); verily *akramakum* (*of you*:^b *the most hospitality-accorded and honor-bestowed*) *enda* (*by munificence of/ by Rule of* Allah (is) *at'qakum* (*whoever of you^z is most pious/reverential guarder against Allah's displeasure*); verily Allah (is) Omniscient, Proficient.

14. Said the *Aarabo* (*wandering-Bedouin-Arabs*): we believed; let-say [*you^s*]: not believed you;^z [and,] but let-say you^z: *as'lamma* (*we became Muslims*) and *lamma*²⁰ (*not yet*) entered the belief in yourⁿ hearts; and *en* (*if*) you^z obey Allah and His messenger not lops you^c [he] of yourⁿ works a thing; verily Allah (is) *Ghafooroon* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).

15. Verily only the believers (are) who^r believed they^z by Allah and His messenger; afterwards they^z suspected not; and *jabado* (*they^z exerted their utmost mental, physical and possessional efforts fighting/ striving in Allah's cause*) by their possessions and their selves^w in Allah's path; those, they (are) the *ssa'deqoona* (*always truth enforcers*).

16. Let-say [*you^s*]: do you^z [teach] Allah by yourⁿ religion; and Allah [knows] what (are) in the Heavens^w and what (are) in the Earth;^w and Allah by everything (is) Omniscient.

17. *Yamonna*²¹ (*they^z openly remind about their becoming Muslims peacefully as if extending favor*) on you^g that

الْفُسُوقُ بَعْدَ الْإِيمَنَ وَمَنْ لَمْ
يَتَّبِعْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

يَتَّبِعُهَا الَّذِينَ ءَامَنُوا أَجْتَبْنَاهُ
كَثِيرًا مِّنْ الظُّنُنِ إِنْ أَنْ يَعْضُرَ
الظُّنُنَ إِنَّمَا وَلَا تَجْسِسُوا وَلَا
يَغْتَبْ بَعْضُكُمْ بَعْضًا أَنْجِبْ
أَحَدُكُمْ أَنْ يَأْكُلْ لَحْمَ
أَخِيهِ مَيْتًا فَكَرْهَتُمُوهُ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ تَوَابُ رَّحِيمٌ

يَتَّبِعُهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِّنْ
ذَكَرٍ وَأُنْثَى وَجَعَلْنَاهُمْ شُعُورًا
وَقَبَائِلَ لِتَعَارِفُوا إِنَّ أَكْرَمَهُمْ
عِنْدَ اللَّهِ أَتَقْنِكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَيْرٌ

* قَالَتِ الْأَعْرَابُ إِنَّمَا قُلْ لَمْ
تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا
يَدْخُلُ الْإِيمَنَ فِي قُلُوبِكُمْ وَإِنْ
تُطْبِعُوا اللَّهُ وَرَسُولُهُ لَا يَلْتَكُمْ
مِّنْ أَعْمَالِكُمْ شَيْءًا إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا
بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا
وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنْفَسُهُمْ فِي
سَبِيلِ اللَّهِ أُولَئِكَ هُمُ
الصَّادِقُونَ

قُلْ أَتَعْلَمُونَ اللَّهُ بِدِينِكُمْ
وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
يَمُونُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا

¹⁶ The word “ظالون” = “the injustice-doer,” as “ظلم” = “injustice.” See footnote 148 below.

¹⁷ See the Lexicon attached to this Translation regarding “أحد.”

¹⁸ The expression “to eat his dead brother's flesh” is an Arabic tongue expression for “الغيبة” which is *mentioning undesirable statement(s) about an absentee, even if it is true, but the absentee does not approve of such a statement or the mentioner would not mention such statement in the presence of the absentee.* I cannot find an English word for “الغيبة,” among the half a dozen or more of words such as: back-biting, slander, calumny, detraction, defamation, libel, aspersion, spatter, etc. As none of these words exactly fits “الغيبة,” *per se.* So to designate the abhorrence and repugnance of “الغيبة,” The Qur'an represents it as if “to eat his dead brother's flesh.”

¹⁹ The word “تعارفو” means: “you mutually introduce one another,” i.e. for the purpose of knowing each other.

²⁰ The particle “لما” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See مقتني الليب and القرطيبي.

²¹ The word “يمنون” in “يمنونها” linguistically has three distinct meanings, an honorable: (1) “نـعـمة يـنـعـونـها” That is a “boon they grace it.” (2) The favorer of the graced boon openly reminds the recipient of such a graced boon rendered earlier and thereby causing some kind of chagrin to such a recipient. This second meaning is very much abhorred, and is

aslamo (they^z became Muslims); let-say [you^s]: let not tamonno (you^z grace a boon) on me (by) yourⁿ Islam; rather Allah yamonno (graces His boon) on you^b that hada ([He] divinely-guided) you^b for the belief, en (if) you^cwere ssa'deena (always truth enforcers).

تَمُنُوا عَلَى إِسْلَامِكُمْ بَلَّ اللَّهُ يَعْمَلُ
عَلَيْكُمْ أَنْ هَدَنَكُمْ لِإِيمَانِكُمْ إِنْ
كُنْتُمْ صَادِقِينَ ﴿١٧﴾

18. Verily Allah knows the Heavens^w and the Earth's^w invisible; and Allah (is) Basseeron (keenly: Seer/-Omniscient) by what you^z work.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ
وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا
عَمِلُونَ ﴿١٨﴾

invalidating of the reward or appreciation on the part of the recipient towards the favorer. So, in this case they openly remind The Prophet (SAWS) of their presumption that they graced a boon on him by entering Islam (peacefully), as if doing him a favor by that. So Allah answered them. (3) Kind of rain-like from the Heaven which is sweet and edible, the food for the Israelite during Mosa's (Moses) time with his people in the wilderness.